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EDUCATION WEEK IN NEW YORK

The tenth annual meeting of the Council of Church Boards of Education will be held in New York City, Monday and Tuesday, January 7 and 8, 1924.

Wednesday and Thursday forenoon are reserved for the meetings of the various denominational educational associations.

Thursday afternoon there will be a mass meeting devoted to a discussion of "The Place of Religion in Higher Education in the United States," to which college presidents, board representatives and the general public are invited.

The Association of American Colleges will meet Thursday (evening), Friday and Saturday (forenoon), January 10, 11 and 12. The topic of Thursday afternoon will be carried over into the opening session of the Association, when the principal address will be made by President Marion L. Burton of the University of Michigan. Friday will be devoted to reports of the various Commissions, broken at noon by a luncheon given by M. J. J. Champeinois, representative of the French Government, to the college presidents who have received French scholarship students. Ambassador Jusserand and other notables will speak.

The holiday season attracts many visitors to New York. Furthermore, the week will witness the annual Automobile Show. *College officers and others interested are urged to make early hotel reservations if they wish comfortable accommodations during these meetings. Hotel headquarters will be at the Hotel Astor.*

"Now is the time to subscribe."

The subscription price of **CHRISTIAN EDUCATION** is fifty cents per year, *cash or stamps*; add ten cents for exchange if payment is made by check.

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THE SEMINARY MAN AT WORK

MARCY AVENUE BAPTIST CHURCH
367 Putnam Avenue,
Brooklyn, N. Y.

My dear Dr. Kelly:

First, the seminaries should remember that a few of their students are to be scholars and specialists, while the greater number are to be pastors and preachers. The curriculum should therefore provide fully for the preparation of men who are to be leaders of local churches. I judge that this principle, if applied, would make some decided changes in emphasis, at least, if not in subjects.

Second, I believe that it would make for the larger self-respect of the students if the policy of charging tuition should be generally accepted.

Third, granted that the scientific method is emphasized and the social application of the Gospel recognized, the great need today is a burning passion that will first of all grip the soul of the preacher, and make the new theology and evangelism dynamic and compelling. In such a time as this, when the foundations of civilization are shaken if not crumbling, when the gospel of Jesus is so fully and clearly indicated as the one and only remedy, that gospel ought to be presented with a burning and compelling enthusiasm. Why is it not so? Is the trouble with the seminaries, or with the churches? Prophetic voices are needed, and the seminaries ought to produce them, but I fear it is still open to question as to whether organized Christianity really is any more ready than institutionalism has been in the past to welcome the prophets.

Yours very heartily,

(Signed) JOHN M. MOORE.

SCIENCE SERVICE
1115 Connecticut Avenue,
Washington, D. C.

Dear Dr. Kelly:

I do not know enough about the curricula of theological schools to suggest any improvements. Their graduates are good fellows, energetic, earnest, ambitious and liberal-minded. They seem to be smartly up-to-date in all respects but one, and that is theology. Most of them do not seem to have any or any interest in any. By theology I do not mean a particular system of dogmatic doctrine but rather the habit of thinking about the fundamentals of faith and reason, about the metaphysics that lie at the base of physics, the psychology that controls character and motivation, the personal philosophy that is the compass of conduct. It is the schools of science, not the schools of theology that are turning out the thinkers in such fields.

We are in the midst of the greatest revolution of thought that the world has ever seen, the Einstein theory of relativity, the Planck theory of quanta, the chromosome theory of heredity, the hormone theory of temperament, the new knowledge of the constitution of the universe and of the workings of the human mind, these ideas will influence the philosophy, theology, religion and morals of the future as much as did the Copernican theory in the sixteenth century and the Darwinian theory in the nineteenth. Such questions would have aroused the keenest interest in the minds of men like Edwards, Berkeley, Calvin, Aquinas or Paul. A student in engineering or biology will sit up half the night discussing these theories, but your modern theological graduate is bored by them. He has learned how to give the glad hand to the strangers at the church door and can teach boy scouts how they should salute the flag—things that a pump-handle or drill-sergeant could do as well—but he is not qualified to lead his people through the mazes of modern thought. Since sermons have become sociological instead of philosophical serious minded people are going elsewhere to get their metaphysics and often getting a poor brand of it from unqualified dispensers. When a young preacher does touch upon such topics—which is fortunately seldom—he is apt to reveal a materialistic conception of matter that sounds amusingly antiquated to his scientific hearers.

It might be said that the present situation is an improvement over the old since the clergy no longer fight such new theories as they did Copernicanism and Darwinism. But I am not sure of that. A wrong-headed hostility is a better sign than entire indifference for the latter looks as though the church were outside the current of modern thought. If the church is to be anything more than the Boosters' Club of Zenith City there has got to be some hard thinking done by those at the head of it during the next twenty years. Somebody has got to seize hold of these new conceptions and point out their moral applications. Otherwise somebody else will make immoral applications of them.

Unless the preacher gets accustomed to deep diving while he is young he is apt to swim shallower and shallower as he gets on in life. Unless he has thought things through for himself he will be at the mercy of every passing fad that blows. Theological schools ought to teach theology.

Very truly yours,

(Signed) EDWIN E. SLOSSON.

THE UNIVERSITY OF CHICAGO
The Graduate School of Arts and Literature
Office of the Dean

My dear Dr. Kelly:

In order to place myself, I record that I went through the regular three-year seminary course, but have never been a minister. My professional work has consisted of seven years as a college professor of History and Economics and thirty years as a professor of Sociology.

If I were czar of theological instruction in the United States, I should begin by abolishing all theological schools with possibly two exceptions which attempt to train people for prying into the details and refinements of the different departments of theological law. I should have all the other schools devote themselves to the training of men for the active ministry. I should plant those schools in cities on the principle which has governed the planting of social settlements, namely, not in the choice retired location

where the students could lead the sort of monastic life which I led in the theological institution, but in the grimest centers of work-a-day population. I should provide that during six months of each year of the theological course, whether that consists of three years or more, the student should be spending from eight to twenty-four hours a day under the supervision of experienced church workers in mingling with men and women in their shirt-sleeves, overalls, and checkered aprons, in finding out what those people are thinking about seven days in the week, and in learning how to be helpful to them in bringing religion into some sort of elevating and sustaining relation to their ordinary pursuits. In the case of the institutions which I would differentiate for the training of rural ministers, I would choose the locations on virtually the same principle at *foci* of rural populations where some kind of experience could be gained with people of the rural type.

As to academic studies to be pursued, I would make everything pivot on a program to get as deep as possible into an appreciation of the spirit of Christ. I would lop off most of what is now taught in the Divinity School in the way of church history and systematic theology and exegesis, but I would try to give the students such understanding of the elements of theological science that they could intelligently read the specialists when occasion required.

I am not indicating by this that I would substitute for the present substance of theological education the present substance of sociological courses. They are not at present to be recommended to any considerable extent for future ministers any more than the bulk of our present theological courses are, and for the same reason: namely, that they are aimed at the training of investigators in the subject, also at the preparation of plain people for good citizenship.

I would have the theological schools devote and exploit as a cardinal factor in training a science of interpretation of the movies, current fiction, and the newspapers from the first page headlines to personals and want ads, and everything on the financial pages. More instruction which ought to be in constant use by a minister is to be obtained from intelligent employment of these sources than from all the material put together which is the bulk of present theological instruction.

Possibly you may detect some symptoms of exaggeration in what I have said. It may be that a wise dictator would shade the program I have suggested in some slight degree, but I have indicated the direction in which my policy would move if I had a free hand in the premises.

Sincerely,

(Signed) ALBION W. SMALL.

ROBERT LANSING AND LESTER H. WOOLSEY

8 Jackson Place,
Washington, D. C.

Dear Dr. Kelly:

It is easier to find fault than to praise. The man in the pew is with few exceptions critical. I do not think this strange because he is being preached *at*, and often is disturbed at what he hears. The trouble is that he has no chance to reply. Ministers seldom hear the criticism of their hearers, and grow to be very certain that they are right in their utterances as to social, scientific and political matters. This is unfortunate because many who listen to them know more of these subjects than the preachers, know that they are in many cases wrong, and as a consequence doubt their expressed views in regard to religion.

The ministry should not be trained as lecturers on all sorts of subjects. They can only have a superficial knowledge of secular matters and to attempt to instruct others is presumptuous or so it impresses many of their hearers.

The pulpit should preach the gospel and expound the great fundamental truths of religion. Sermons should be spiritual and not addresses on secular subjects. Such gospel sermons are what a church audience wishes to hear, at least most of them do. Dabbling in politics is one of the weaknesses of the pulpit today.

There are two noticeable weaknesses in the equipment of the present-day minister—that is in many of them; first, an inability to read the Scriptures with force and understanding; and second, an inability to deliver a sermon in an attractive and finished manner. I have heard a minister stumble through a passage from the Bible as if he had never seen it before, or else read it in a sing-

song monotone with little inflection. I have heard a really fine sermon practically ruined by a poor delivery. It seems to me that the fault is with the theological seminaries. They should give more attention to training in elocution and should employ expert elocutionists as teachers.

A minister conveys his thoughts to his congregation by word of mouth. He should be equipped to do this in an attractive way since that will double the value of what he says. The voice as well as the brain needs cultivating and the value of a well-trained voice and a good delivery should be impressed on the student. A minister, who knows how to read the Bible as it should be read, possesses a decided advantage; and a minister, who knows the fine points of elocution and how to make a central thought stand forth by the proper use of emphasis, makes his words vital and convincing.

Today this training seems to be neglected so that it is a manifest weakness. A marked improvement should take place in this branch of education for the ministry.

Very sincerely yours,

(Signed) ROBERT LANSING.

MOUNT HOLYOKE COLLEGE
South Hadley, Mass.

My dear Dr. Kelly:

With all appreciation of the exacting demands upon the modern minister and a sympathy very real and full with many who are doing a deep and splendidly constructive work, I should make the following estimate of our present needs:

First, we need ministers who can *read* the Bible with expression, so that there is interpretation and grip in the very reading.

Second, we have a great dearth of *expository* preaching, *Biblical* sermons, an interpretation of the Bible which makes people *feel* there is something inspired in Holy Writ, which makes them *want* to study their Bibles to see where it came from and what more is there—a modern interpretation, true to the text, but so gripping for these modern days that hearers *feel* there is an authority divine back of the man's words.

Third, above all we need ministers who are so spiritually and psychologically wise that they can conduct clinics, so to speak, in showing the way to individuals to enter the abundant life. I am borrowing a medical term and if our ministers of orthodox churches were the spiritual physicians they should be they would, I am convinced, find their office hours filled with the spiritually sick who want something, they know not quite what, and are flocking to new cults and mental healers. This is an art and a science as great as the physician's and as important as eloquent preaching or efficient church organization.

Finally, I think we have too much social program and too little deep, calm experience of God behind the social program. In other words the social program is *thin* and rattles like sounding brass and a clanging cymbal instead of giving forth the deep organ notes of the spiritually wise. The minister should be the first one to get wise if we expect the congregations to grow into such wisdom.

Our theological seminaries are the training schools for these things. Perhaps they are themselves beset too much with the temper of the age, exalting a critical intellectuality to the highest place and sounding the much needed note of social righteousness without enough actual communion with the living God. At any rate I am convinced that it is the ripe moment for leaders in spiritual experience.

These are my honest convictions which have been coming to a focus throughout the past year especially.

Yours very sincerely,

(Signed) LAURA H. WILD.

EMMANUEL CHURCH RECTORY
18 West Read Street
Baltimore.

Dear Dr. Kelly:

There are three things that should be more emphasized in our seminaries to meet the requirements of the Church at present.

First, the training of candidates for the ministry in religious education. We are losing hundreds of children every year by the

casual methods of the Sunday School, and the gulf that lies between the Sunday School and adult church membership. Not only should we prepare the child to meet the doubts and difficulties which he naturally encounters at college and in the world, and which destroy his faith, but I think the apologetic side of our religious education is very weak in the seminaries. We must be able to give the reason for the faith that is in us in a manner which will command the respect and attention of the educational world.

Second, some study of the relation of the Church to the social problem. The spirit of democracy is entering into industrial and commercial life as never before, and the Church stands aside and is too often associated with the employer class. We feel that democracy at its best is Christianity in terms of political and social life, and instead of following this movement with fear and trembling a long way off, we should be among the leaders of social justice and closer human understanding.

Third, the desire for the mystical in religion has grown apace in the last twenty years in all denominations. The effort to make churches more beautiful, more spiritual, and more refined is a symptom of the times. Grievous mistakes have been made on the part of the clergy through ignorance and a prejudice against the means which have been used in the past with great effect. The psychology of the spiritual life should be studied and there should be much more attention given to church architecture and ritual and music. All these things can help as means to the great end of lifting up the soul of man to God. It is pathetic today to see the results in buildings and services which come from a lack of frankness in studying this subject. Beauty is a part of God, and is as much one of his attributes as truth and righteousness. Unfortunately the average seminary faculty is old fashioned, out of touch with the growth of the Church, and hold their positions by teaching intensively the prejudices of their denomination.

I am not sufficiently familiar with the seminaries of other denominations to answer your second question wisely, but I think that those things which are exclusively denominational can be treated with much less emphasis than they are at present. A minister should have the will to understand and believe in the

best in religious life around him. He should not be so stamped by his seminary that he is merely a denominational or party man.

In regard to the third question, I suggest that the whole question of the spiritual life of the minister, discipline of daily worship, and the chapel services should be considered on a much broader basis. There are many new and interesting methods, and new points suggested by the life of the present, some of them on the revival of methods that have been found valuable in the past. Many of us need more than mere admonition of a general nature in order to build up the structure of our devotional life. Here again it would take men of real breadth to study the methods of the past fearlessly, and to recommend a definite daily discipline to the minister himself which would carry him through the difficulties of his great task.

With the sincere hope that your suggestions will have a real influence in bringing the training of our seminaries into greater uniformity, and arranging inter-seminary conferences which may be really helpful, so that those entering the ministry may begin in sympathy and accord with their brethren in other denominations, I am

Sincerely yours,

(Signed) HUGH BIRCKHEAD.

SUPREME COURT OF PENNSYLVANIA
Judges' Chambers.

Dear Sir:

I am not sufficiently acquainted with the courses of study in the theological schools of our church to enable me to respond to your inquiry. I have had a pretty wide experience among ministers in my own church, and in the various charitable institutions with which I am connected. As a result of this experience I can only say that the matter which has impressed me most regarding the subject referred to is the seeming unwillingness or inability of the ministers to approach the laymen with whom they come in contact, from any other than a purely spiritual standpoint.

As I read Christ's teachings, they make great point of aiding men in matters purely temporal as a means of reaching the spiritual side of their nature. This must necessarily be the real way of attaining that end. We all know that a man who is hungry can think of little else than hunger; one who is sick can think of little else than his illness, and one who is worried about the future of himself and his family, can think of little else than how that future may be bettered. If a minister is to get close to men it must be because he is one of them, knowing and sympathizing with them in their troubles, helping them in every way. The best men in the ministry whom I have ever known, have gone around among men frequently, saying nothing to them on spiritual matters, but getting sympathetically close to them. I have in mind this moment Dr. Bamford, Chaplain of the Methodist Hospital in this city, who died only last Monday, who has made homes happy by simply talking over the home needs with the inmates of the Hospital, though they were not of the same denomination as he was. I have long said that a minister must be a man first and a preacher afterwards, if he is to reach out and lift up those with whom he does or should come in contact.

Yours very truly,

(Signed) ALEX. SIMPSON, JR.

HENRY WYNANS JESSUP
Counsellor at Law
27 Cedar Street, New York City

Dear Sir:

A number of years ago I was appointed a member of a committee to investigate methods of education for the ministry in the theological seminaries affiliated with my denomination. I have given a good deal of thought to the question covered by your present inquiry, *i. e.*, the equipment of our present-day ministry.

I may say at the outset that in the matter of intellectual equipment and under the exacting requirements of our church in respect to preliminary education before entering the seminary.

the seminaries which we visited and examined were beyond criticism.

Strangely enough, the conclusion to which I came, and which conclusion has remained unchanged by subsequent observation and study, is that the defect in the equipment is not on the intellectual but on the spiritual side. To the president of each seminary or his representative if he were absent, I put the inquiry: "What steps do the seminary authorities take to ascertain whether students under their care are still under the constraining influence of a continuing call to the gospel ministry?" With considerable indignation each of these officials repudiated the responsibility of the seminary in this respect. They seemed to consider themselves a quasi postgraduate university faculty, charged merely with delivering the goods of an intellectual theological equipment, but to be without any responsibility in respect to the souls and spiritual life of their students. To my patient inquiry as to where they considered that that responsibility still rested, they insisted that it rested either upon the church of which the candidate for the degree of B.D., was a member, or with the Presbytery, which had taken him under its care with a view to his ordination for the gospel ministry. When I explained that so far as I could ascertain, the student was away from his home town, in attendance on the seminary for the better part of the year, and that during the vacation time he was supposed to be supplying and getting clinical experience in some parish—possibly still further from his home, and that so far as the Presbytery was concerned, until his actual examination for ordination he would be lucky to get more than one minute a year of its time and consideration in a perfunctory manner, and by way of a report as to the mere fact of his attendance at a seminary, studying for the gospel ministry—my only answer was a shrug.

And let me add, the remarkable thing about this experience was that the clerical members of this committee participated in the repudiation of the seminary's responsibility and took more than their share in the shrug.

To a layman, it seems to me that the seminary in which a man pursues his theological training for three or more years is the place where his daily life and his spiritual life is under the constant observation of men interested in turning him out as a

product of their training ability and who given the right spiritual consecration on their part are, of all men, the ones best qualified to ascertain, either by observation or by direct inquiry, whether, after all, that first fiery inspiration and zeal which led to the consecration of that particular life to this sacred calling, is still operative, or whether, because he is lost in the mazes of theological refinements, or for whatever other reason, his original ardor has cooled and he has developed either a reluctance or an unfitness to engage in this most responsible and delicate of all the professions. There ought to be in that faculty at least one set apart, with this confessorial privilege—for it is more than a duty—either to reinspire the reluctant spirit, or to wisely and kindly counsel him that he is on the wrong road and that he can serve his God perhaps better in some other vocation.

The only other respect in which I think that the training in our theological seminaries ought to be more or less standardized is in the insistence during the period of study on the clinical work, which is afforded, for example, to students in the Union Theological Seminary, by work in social settlements and work in the various numerous parishes in Greater New York. It is true that such opportunities are in very slight degree afforded by seminaries not situated in cities like New York, but just as in the medical schools, the work in the dispensary and in the clinic and later on in the hospital, is of the utmost value to the candidate for admission to that profession of medicine and in those law schools which permit the student to work in an office while a candidate for the degree of LL.B., and so apply his knowledge in practical ways as he goes along, so the student for the ministry can't suddenly stop his spiritual work among individuals and devote himself to two or three years of dry-as-dust research and study and the memorization of creeds and histories, and then recover that spiritual zeal by some acrobatic spiritual act as soon as he receives his degree of B.D. Therefore, in my judgment, there should be in every theological faculty a pastoral member chosen from among the different lecturers for his spirituality and influence on young men, whose pastoral work among them should be deemed a part of his professional duty; and the students should be encouraged, and should be afforded ample opportunity for clinical work in connection with local parishes or settlement

work. This seems a very simple suggestion. It may be as meaningless to the theological faculties as bathing in the river Jordan was to the dweller by Abana and Pharpar. But I believe that it is of extreme importance and worthy of your consideration and study.

Respectfully yours,

(Signed) HENRY W. JESSUP.

RAYMOND CALKINS
19 Berkeley Street,
Cambridge, Mass.

My dear Dr. Kelly:

First, I am in favor of a thorough scholastic theological training. That is, I think theological students should have a thorough drill in Old and New Testament Introduction. Hebrew, in my opinion, should be optional, but a knowledge of New Testament Greek required. There should be an accurate knowledge of the course of doctrinal and ecclesiastical history, and thorough teaching in the philosophical and theological bases of historical Christianity.

Second, there should be a deep and broad spiritual and inspirational spirit pervading all of this instruction which should indicate its relation to personal and human experience. The fault I find with much theological teaching is that it is scholastic only and lacks the spiritual outlook and suggestion of its meaning for human experience. This would mean not only that the teacher of the documentary and historical subjects should himself be pervaded by this spirit, but that special courses should be provided on the meanings of Old Testament literature and of New Testament teaching. I missed, for example, in my own training just this thing, and notably a course on the New Testament literature which would take me through it from beginning to end without regard so much to textual criticism as to its broad spiritual meanings.

Third, the social aspects of the Christian teaching need a thorough re-emphasis. Only in this way will the weakness of the

Church's attack on the root of modern social injustice be corrected. Students should be thoroughly taught and instructed in the root causes of the evils which now threaten the stability of human society and of the methods in which Christianity would set these right. Without doubt such thorough training would raise the cry of bolshevism from the defenders of and benefitors from the present *status quo*, but it would deliver the Church from the reproach under which it is now suffering.

Fourth, students in the seminaries of our Free Churches should know more than they do about the history and theory of Christian worship, liturgics, and methods of the right conduct of public worship.

I think that these paragraphs summarize all the convictions I have with regard to the subject.

I am,

Sincerely yours,

(Signed) RAYMOND CALKINS.

NATIONAL BOARD
OF
THE YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS
600 Lexington Ave.
New York City.

Dear Dr. Kelly:

My connection with the present-day ministry has been, during the past five years chiefly through my work in the Department of Conventions and Conferences of the National Board of the Young Women's Christian Associations. We have approximately fifty conferences a summer and have each summer called upon the help of many ministers as speakers and class teachers. It seemed to me that there might be some light thrown on your problem by indicating the seminaries in which the men who have proved most helpful to our conferences have been trained and also indicating in what seminaries men, who have proved especially successful in conference work, are teaching today.

With these questions in mind, I listed with the help of several of my colleagues twenty-one men who have proved particularly helpful to the young people in our conferences. Of these eight have been trained in Union Theological Seminary; three were graduates of the School of Theology of Boston University; three were graduates of Yale Theological Seminary; three were graduates of Oberlin; two were graduates of Drew Seminary; two were graduates of the Divinity School of the University of Chicago; two were graduates of the Rochester Theological Seminary; one a graduate of the Divinity School of Harvard and one of the Episcopal Theological Seminary. You will notice that these figures total twenty-five rather than twenty-one—the explanation of this being that four men have had training in two different institutions. Of these twenty-one men six have since been professors in theological seminaries; two at Iliff, one at Oberlin, one at Yale, one at Drew; one of these men formerly at Iliff is now teaching at Garrett Theological Seminary and one is in the University of Chicago.

I was interested also to ask a few of my co-workers to name the ten ministers of churches who seemed to them adequately meeting the real needs of their congregation. Of these ten men who are preaching in various sections of this country, four are graduates of Union, two of Rochester Theological Seminary, one of Drew, one of Harvard, one of the Episcopal Seminary, and one of the Theological School of Boston University.

It would seem that the men, who have been most helpful to the young people in our conferences, and also those who are meeting the needs of their congregations best, have received their training in theological seminaries whose ideal has been to create an attitude and point of view, rather than to teach theological doctrine which the graduates of the seminary are to pass on to their congregations. The elements of strength, in other words, in the training of the theological seminaries from which our most helpful men come, would seem to be that they have taught men how to think for themselves, how to listen to the problems and questions of others with sympathy and how to suggest the way in which solutions can be found to these problems. The elements of weakness in other schools seem to be that they teach reverence for authority rather than loyalty to truth—and to yet undiscovered truth.

I think there is another element of weakness in the training of many ministers and that is that they have not been given understanding of economic and social problems. Certainly there are no problems which the members of almost every church are being more often forced to face than such problems as these. And comparatively few ministers seem to know how to give help in the solution of them, or to lead intelligent thinking along these lines. Certainly our ministry ought also to have very thorough training along the line of international problems today. It is not enough that they should understand the problems of the mission fields—although perhaps few of them have had as wide or intelligent an understanding of the problems tied up with missionary work as would have been desirable.

Very sincerely yours,

(Signed) MARGARET E. BURTON.

Executive,

Conventions and Conferences Division.

LAWRENCE COLLEGE
Appleton, Wisconsin
President's Office

My dear Dr. Kelly:

I believe that the course for theological students has been very much improved in the last few years. More attention is being given to sociology, to practical problems of life, to the philosophical basis of theology, and to various subjects of importance which were excluded from the curriculum of the theological school of a former generation. I appreciate very strongly the tendency to widen and liberalize the course.

My criticism upon the equipment of the present-day ministry would be, first: that I think religion and theology are too abstractly interpreted and presented in our theological seminaries. I especially feel that the ethical meaning and application of Christian beliefs are not adequately impressed. Some one once said, "The theologian is quite wont to forget that the sinner is a

man." I think that expresses what I have in mind. The preaching of the day lacks concreteness and it lacks a direct moral application. I would make vastly more of Christian ethics than is made in the seminary curricula. My second feeling is that the great majority of preachers do not understand the times in which they live, and are not open-eyed to the underlying currents of human thought and feeling which are permeating our social and intellectual life. Carlyle once said something like this: "The man who discerns the movements of his time has the insight of genius." It seems to me that very few of our preachers are so gifted; for they only, to a small degree, realize the actual thought and economic and social movements of the times in which we are living. They therefore miss great opportunities of applying the gospel to living problems. My third criticism of the minister of today is, that as a rule he does not understand human nature, except in a superficial way. I have sometimes thought that I would like to make every minister take two or three years of critical work in Literature studying the motives which sway men and the feelings and passions of human life. I would give preachers a very thorough study in the psychological background of human action. You will see, therefore, that in my judgment Christian ethics, the study of the age in its thought and social tendencies, and a study of psychology, practically approached with a good bit of emphasis upon the reading and study of Literature, would add very much to the efficiency of a modern ministry.

Very truly yours,

(Signed) SAMUEL PLANTZ.

ADDITIONAL COMMENT

During a period covering more than two years the office of the Council of Church Boards of Education has been accumulating information regarding the theological seminary. The data thus gathered have been subjected to careful study, and all valuable facts organized into a book of some 400 pages.* In connection

* Theological Education in America. George H. Doran Company, New York.
Ready about December 1st.

with this work, but supplementary to it, a letter was addressed to approximately 1,000 pastors, Christian Association secretaries and interested laymen of all denominations, all men and women of prominence in their churches, asking them to give us their suggestions for improving the methods of preparation of ministers. The laymen were asked, specifically, to indicate their "judgment as to the elements of strength and weakness in the equipment of the present-day ministry." In the case of seminary alumni the following questions were propounded:

- (1) What, in your judgment, should the seminaries teach that they are not now teaching?
- (2) What should they omit, or treat with less emphasis than at present?
- (3) What additional changes should be made in the methods of the seminaries that ministers shall most effectively perform their important function?

The response on the whole was very gratifying. Those who replied represent all denominations and all walks of life. Many are leaders in their respective professions, frequently of national or international reputation, whose opinion would carry weight in any assembly. Among them are eminent preachers, distinguished scientists, lawyers and statesmen—two ex-Secretaries of State—judges of State Supreme Courts, college and university officers and teachers, editors and publishers, captains of industry, engineers, merchants, business men of all kinds and the plain "man in the street."

A few of these letters have been given in full. They speak for themselves. It is impossible thus to print them all, but an effort is made to offer pertinent extracts from many on a variety of phases of the subject. The writers of these letters were asked to write critically and they have done so, constantly bearing in mind that it is easier to point out what ought to be done than it is to do it, and that no human institution claims to be without flaw.

RAW MATERIAL

First of all, there is general recognition of the fact that the ministry makes demands of the very highest character. If ministers do not measure up to these high standards it is not unlikely

that the fault may lie more with the home and local church than with the seminary. The church must look to itself for the right quality as well as the right quantity of its ministerial supply. A number of correspondents find sources of criticism lying far back of the seminary:

"It seems to me that the principal weakness is the failure to procure the best type of young men."—*Lawyer, Liberty, Mo.*

"To my mind the chief need of the theological schools is to get a student body of able, devoted men who are ready to give their lives to the ministry. The theological schools have had a shortage not merely in the number of men, but to some extent in the quality of men looking to this work. Our strongest students in the colleges and universities have been going in other directions to too large an extent. I do not believe this is because the theological courses have not offered attractive work so much as it is because we have not had enough men looking to the ministry."—*Professor, University Law School, Ann Arbor, Mich.*

"God bless the seminaries and the fine work they do with the material sent them. I think if men of ability are put into our seminaries they come out strong and well equipped. Men of mediocre ability are not given a set of new brains by going to a seminary, and I know men who have been through and apparently could better peg shoes than preach salvation. Such men are ill fitted to cope with the problems of the present day, whether or not they have been through our seminaries."—*Merchant, Haverhill, Mass.*

"Instead of yielding to the popular demand for a large number of students, I would prefer that there be a good deal of strictness about the admission of pupils to such an institution. Only those should be accepted, in my judgment, who already have proven character and conviction. There is no question in my mind but that the demands now made upon the ministry are going to be increased, and only those should be encouraged to go into it who are strong in mind, body and spirit. Better a reduced number of ministers, than to lower the standards—but bear in mind that an edu-

cational standard alone is not a fair test."—*General Agent, Life Insurance Company, Chattanooga, Tenn.*

"The selection of a minister begins with the home and the efficient co-operation of the church to get the boy started, and after that I think generally methods of co-operation could be improved in our educational institutions leading up to the seminary."—*Asst. Treasurer and General Manager, Corporation, York, Pa.*

"The seminary's task is to deal with, mold and shape the lives and possibilities of those who offer themselves for training. Where I think the greatest emphasis should be put is to influence a larger percentage of high-grade young men in our colleges to offer their lives for the ministry. Let the educational departments of our various churches make an earnest effort to have a larger number of best endowed young men consider seriously a call to this, the finest and best of all service. Let this effort be not confined to church schools only but to our large colleges and universities, to the end that the choicest may offer themselves to the great work of the Kingdom. Give our seminaries a liberal supply of the right kind of material, and the elements of weakness in the equipment of the present-day ministry will be largely eliminated."—*President and Treasurer—Mfg. Co., Portland, Oregon.*

EDUCATIONAL FOUNDATION

That a theological student should have as a foundation for his professional work a good general education is assumed by most of our correspondents. Its direct influence, however, is perhaps not always apparent. Extracts from letters pointing out the significance of early preparation follow:

"From my point of view, as one engaged in science, I have noted frequently that ministers too often lack what we call the scientific point of view. I do not imply that they should be trained in science, but that they should have had enough contact with it to catch its spirit. In other words, they would not be expected to use the facts of science, but the mental attitude.

"Living as we do in a scientific age, this addition to the

training of ministers would add much to their influence. I have often been shocked at their crude statements which a little training would have prevented. It is just such statements that alienate from the church a powerful and helpful group of men and women who have received university training. The recent evolution turmoil, for example, would have been impossible if ministers in general had received some training in science. This is also a good illustration of the result of ignorant statements, for the important reaction has not been against science, but against the church."—*Professor, University of Chicago, Chicago, Ill.*

Having in mind conditions found in the Southwest, a Southern Baptist in Texas writes:

"I would say that the following are some things which need attention in preparing a more efficient ministry: A sound and solid foundation in general knowledge as involved in a thorough college training. Happily the demand for this has become so general that few today are attempting to ignore it. But success in the ministry is so often achieved by purely natural gifts, as fluency of speech, pleasing address, or individual ingenuousness, that there are many yet who rush into active service without an adequate seminary training, much less a college training. Such men are utterly unable to grapple with the problems of truth. They are glib to proclaim that 'if a man wants to preach he don't have to know nothing—just preach the Word.' Oftentimes these men assume a dogmatic and hostile attitude toward scientific knowledge, of which they are quite ignorant, proclaiming it as an enemy of Christianity and a contradiction of the Bible. While it is possible for a clever, gifted man thus to appeal to low prejudices in the rabble and so have a hearing and create a stir, he has not thereby done Christianity any service. While it goes without saying that there is a certain type of philosophy and science which is dreary and hopeless in its atheism, and agnosticism, it remains true that scientific study is not hurtful to Christianity.

"The day that Christianity becomes afraid of the light from any source of truth, whatsoever, that day means the beginning of the end of Christianity. The preacher who occupies

such a position will find an increasing number of doctors, lawyers, teachers, business men, farmers and workingmen who will think of him as incompetent to teach the sublimest of all truths, those of the Christian religion, because of a manifest misunderstanding of God's truth in other realms. Christianity has never safely taken refuge in ignorance or hostility toward education. While in the Bible we find there is a place in the Kingdom for ignorant men, it is most significant that the greatest man of the Old Testament was Moses, who was learned in all the learning of the Egyptians, the greatest scientists of their day. The greatest man in the New Testament was Paul, who was educated in the University of Tarsus, brought up at the feet of Gamaliel, able to quote the pagan poets, and to relate Christianity to all truth as he interpreted it to all the world in his thirteen books of the New Testament."—*Director of Publicity, —— Board, Dallas, Texas.*

A university professor suggests a reorganization of teaching methods as desirable, in order that students may gain the full benefit of their training:

"It is certainly true that theological schools take poorly prepared students and attempt in the same classes to handle individuals of different ages and hence in different periods of mental development, as well as of varied training and hence at different stages of intellectual development. From my experience as a teacher in other schools, I cannot help thinking that it would be exceedingly difficult to handle effectively, such a group of students.

"Perhaps more noticeable than this is the fact that strict adherence to the program of study and to the curriculum of studies is not exacted of all matriculants. There are some who spend a good deal of time on outside work and seem to have in one sense adequate justification for this. At the same time it looks to me as if the irregularity, number of exercises lost, and amount of energy devoted to outside purposes must interfere very materially with the amount of serious work which the student could do.

"The two items just mentioned deal with the mechanical side of education but are important if experience in other

fields is any criterion of probable results to be obtained in this field."—*Professor, University of Illinois, Urbana, Ill.*

SEMINARY TEACHERS

High character and superior average ability are to be anticipated among seminary teachers, to whom the church has committed perhaps its most important and delicate task. Generous acknowledgment is made of the devoted service they have rendered and are still rendering, especially by the seminary alumni. A few correspondents offer constructive suggestions, believing Christian virtues are more readily imparted by example and personal influence than in any other way.

"To my mind, the whole secret of making the seminaries what they ought to be is in the personality of the professors. Men who have the divine fire, that will set the student's own heart on fire, men who have the gift of teaching, are what the seminaries need more than anything else. The scholarship must be thorough and exact, but the men should be sent out with a fine enthusiasm and a great faith. Lacking these, they are like the salt of which the Master spoke, which has lost its savor."—*Pastor, Buffalo, N. Y.*

"In general it seems to me that the old line curricula, supplemented with such social study as most of the seminaries have now incorporated, are as well adapted to their purposes as any that could be devised. The entire question seems to me to hinge not at all on the methods used but on the character of the men in the faculties. If you have the right kind of men, interested in the building of the kingdom of God and not merely in their particular branches of scholarship, it seems to me to be a matter of comparative indifference what they teach or how they teach it. As far as we have failed, our failure it seems to me has been due almost entirely not to mistakes in method but to the lack of inspiration in the teachers."—*Pastor, Plainfield, N. J.*

"What would help a seminary more than anything else would be the inclusion in its faculty of a man of pronounced spiritual genius who would give that atmosphere of fine moral courage and inspiration to the students. Of course,

all the members of the faculty should be good men, but seminary boards could not do anything better than to pick out a man of superior spiritual endowments and put him on the faculty so as to flavor the situation with that spirit of consecration and Christian zeal which is so likely to be evaporated in purely intellectual and technical studies."—*Pastor, Philadelphia, Pa.*

"My conviction is that through the year more men of ability and success from the active pastorate should be invited to address the students. Splendid as are our professors, many of them are out of touch with the real problems of the pastor. The theory of the pastorate is necessary, the practice of it ought also to be brought in contact with the student."—*Superintendent of Evangelism, New York City.*

"I have felt for long that seminaries should call upon the clergymen of greatest usefulness and most compelling personality as instructors and guides. The time may never come when the work of a permanent member of a faculty will draw our strongest and most virile men from what seems a larger work, but there is nothing to prevent their giving some of their time to trying to meet the need they all see in the present inadequacy of our seminary program. It would be an honor coveted by many.

"Some thought might be given to the establishment of some positions which might be occupied with grace by some of our men of great scholastic ability but little natural charm, who naturally drift into our seminaries where they are compelled to teach rather than work in the direction of their natural gifts of research or writing."—*Pastor, Winona, Minnesota.*

"If I had to do with such an institution, I would want to draw some tight lines as to the type of men eligible for its faculty. For the personnel of its teaching force means far more than its equipment. And real sure-enough honest-to-goodness religion should far outrank scholarship in determining fitness. What I mean by 'honest-to-goodness religion' is that the whole force of leadership should be thoroughly permeated with the old-fashioned doctrines of grace,

the absolute integrity of the 66 books of the Bible, the vicarious atonement of Jesus, and the principles and programs growing out of the same."—*Business Man, Chattanooga, Tenn.*

"The idea has been passed around that some teachers of note do not by their lives exemplify their teaching. Better to have a less noted man who lives his Christianity. Character is made better by contact with Godly lives and more than an educational test is needed in the teacher."—*Merchant, Haverhill, Mass.*

ATMOSPHERE

Surely it may be assumed that the fundamental characteristic of seminary "atmosphere" should be one of developing powers, steady intellectual and spiritual growth, increasing inspiration and power. A few writers, however, think this vital matter is sometimes neglected just because it is so often taken for granted.

"The greatest need in our theological schools is not so much a revamping of the curriculum as it is in the atmosphere at these institutions. Too many of our candidates enter theological institutions with high ideals and fresh enthusiasms, and the three years' training oftentimes completely dampens these aspirations. The main business, therefore, rests with our theological professors. These must by contagious enthusiasm and sincere love for the work so impress the student that he has no doubt but that his vocation and the opportunities which it offers are nowhere else equaled."—*Pastor, New York City.*

"In my judgment, the principal difficulty with most of the seminaries with which I am acquainted is less the curriculum than the atmosphere. There are on most of the faculties at present too few men who have been experienced and successful pastors. From my point of view the seminaries exist for turning out skilful pastors. If this view is incorrect and the seminaries exist for the purpose of turning out scholars in an atmosphere of religion, then they are satisfactory. Good ministers are made more by atmosphere than by curricula, and those members of the faculty

who have never lost their feeling of contact with vital human life are able to impart something to the student which the mere scholastic cannot.—*Pastor, Evanston, Ill.*

CONVICTIONS

Quite as important as what a man shall study and how he shall be trained is his assurance of his message. Without positive convictions, a minister, however well equipped, must be counted a failure.

"In the preparation of ministers I would insist more upon faith and less upon theory. I refer to a faith whose aggressiveness carries with it its own badge of sincerity and truth. Give us the gospel of faith preached from hearts that 'know of these things.' That becomes the gospel of hope and it is this which the world needs as much as anything. It is always refreshing to listen to a minister whose manner announces, 'I know in whom I have believed.' "—*Lawyer, Bucyrus, O.*

"My general impression is that the profoundest element of strength in the ministry is in the heart conviction held by the vast majority of our humble men of the efficacy of the gospel of Jesus Christ to save the whole world. It seems to me that where this conviction is lacking in the ministry, modern Bible study produces a leadership that is apt to handle from the pulpit spiritual problems in a very material fashion with the result that the people go away unfed."—*Mrs. ———, Board Secretary, Nashville, Tenn.*

"The great need from the pulpit today is a direct, heart-searching, convincing appeal of a personal and immediate nature, reinforced by apt quotation, simile, anecdote, epigram and example from normal life, and presented in a loving, fervid, persuasive spirit, with sufficient argumentative form."—*Lawyer, Boston, Mass.*

"The period of critical work is about over and the time calls for constructive and positive work. There should be less of the so-called 'balanced judgment' and more intense assured conviction concerning the great essentials. Too many schools have an atmosphere in which the keynote is 'We used to believe but we don't now.' I am not a reactionary or a radical but a progressive. We need preachers

whose trumpets give a certain sound."—*Pastor, Berkeley, Calif.*

A Young Men's Christian Association Secretary writes:

"In general, we are finding the younger graduates to be more successful ministers than the men who came out of the seminaries fifteen years or more ago, native ability and early training being equal. How much of this improvement is due to the seminary training and how much is due to their college education or other influences, I am not prepared to judge.

"The type of young minister we need at the present time is a man of deep personal religious experience, a clear intelligent faith, a sympathetic knowledge of people and a practical as well as a theoretical understanding of the social and economic problems which so largely condition our lives. It is a good deal to expect a young man to have a message, but he isn't much good as a preacher anywhere until he gets one.

"I have lived thru most of the period during which the Scriptures were undergoing a re-analysis and one of the inevitable results connected with this very valuable process was the sending out from our theological schools of men who felt a mission to correct the thinking of religious people rather than to propagate a constructive message calculated to change the lives of men and to build a better world. We seem now to be passing out of this stage. The religious thinking of the younger generation having been established on the new point of view, the tearing down process having been completed, we ought now to give our utmost endeavor to preparing men for the task of active reconstruction and aggressive propagation of Christian faith as we now understand it in its bearing upon the problems of our day. The student should be guided, however, from any belief that the mechanical expedients of social organization will save the world or that the propagation of particular schemes of organization are the special function of the churches."—*Minneapolis, Minn.*

A journalist, lecturer and former Secretary of State writes thus:

"I have no hesitation in saying that the greatest obstacle

in the way of preparing young men for the ministry is the fact that in the course of their education they are brought under the influence of men who profess to be Christians and yet who have so interpreted the Bible as to eliminate its vital parts and leave it but a 'scrap of paper.' Beginning with the first chapter of Genesis, the evolutionists have substituted a brute hypothesis of descent with nothing whatever to support it for the Bible account of man's creation. Young men who feel a call to the ministry and are willing to consecrate their lives to the teaching of the Bible as they learned it in their youth find nothing attractive in the ministry when they have given up their belief in man's special creation, for a purpose, and as a part of God's plan.

"I believe that the Bible must either be defended or given up. Whether the Bible is the Word of God or the work of man is the supreme issue, upon the decision of which civilization largely depends. The Bible gives us the civilized world's conception of God; the Bible gives us our only understanding of Christ and His mission; and the Bible is the only infallible guide upon which man can rely in his tempestuous journey. The evolutionists are attempting to substitute a man-made guess for the twenty-fourth verse of the first chapter of Genesis and their attempt is the only real menace that Christianity has known in nineteen hundred years."—*Miami, Fla.*

COURSE OF STUDY

No doubt most people would agree that the Bible should have the central place in the curriculum of an institution established to train men for the Christian ministry. Certainly seminary men would generally so agree. It is particularly interesting, therefore, to get the opinion of the laity on this point. The testimony is remarkable both in the fact that it is so unanimous and because of its indirect bearing upon the popularity and growth of the so-called "Bible Training School," sometimes regarded as an aspiring rival of the theological seminary.

The Bible

"As to course of study, I would say the supreme emphasis should be put upon the Bible, its substance, its history, its

literature, its geography, its inspiration, its doctrine, its relation to comparative religion. The minister should know the Bible above every other book. There should be due emphasis given to such subjects as evangelism, which will make him a winner of souls."—*President, Oil Company, Dallas, Tex.*

"Seminaries should teach more of the Bible and less *about* it."—*Pastor, Chattanooga, Tenn.*

"In addition to a thorough foundation in philosophy, the minister must have more training in the Bible."—*Superintendent of Schools, New Jersey.*

"I believe there should be a more accurate knowledge of and a deeper love for the English Bible. I would recommend an increased use of the Bible in preaching, not merely the type of preaching which we often denominate expository but the Bible experience and the Bible incident brought more largely to bear on the problems of modern life. It appears to me that I detect a regrettable tendency of ministers to follow after popular cults and crazes, resort to the 'movies,' and acceptance of rationalism and other placing of the lower for the higher in their work."—*President—College, Philadelphia, Pa.*

"A knowledge of history is a part of the equipment of the informed prophet of God, but most of all the Book itself, which is the highest and best Word in poetry, language and history, ought to be mastered."—*Business man, Chattanooga, Tenn.*

"I should say that first, all of our young men should appreciate the necessity of preaching the gospel. This does not need to be old fashioned for there is nothing old fashioned in the Bible. Too many ministers nowadays think it necessary to discuss general subjects from the pulpit rather than to present the gospel messages with all the beautiful varieties as suggested throughout the entire Bible.—*Treasurer, Chemical Company, New York.*

"An expert's knowledge of the contents of the Bible and the history of the Bible."—*Pastor, Chicago, Ill.*

"I find my strength lies in the use of New Testament and the more thoroughly I know and use, not its message only, but the message of its very wording, the more power I hold."
—*Pastor, San Diego, Cal.*

"As a member of the Board of the _____ Theological Seminary, I have conducted a long and successful fight for a larger place for the English Bible. We now have a special instructor who is a splendid Bible student. For years several of us were fought from within the faculty on the plea that the seminary is no place for rudimentary Bible teaching. Our observation, however, was that our men were going out into the ministry with an insufficient knowledge of the English Bible. I am happy to say that this has been remedied, at least in part."—*Pastor, Reading, Pa.*

"I approach the subject from the viewpoint of an active pastor who has had more than twenty-five years' experience in the pastoral office and who in recent years has come into contact with a number of young men who seek ordination. I would say that the most serious lack in the preparation of these young men appears to me to be an intimate knowledge of the Bible. It is apparently taken for granted that a young man who presents himself at a theological seminary knows his Bible, but the assumption is in many cases not warranted by the actual facts."—*Pastor, York, Pa.*

"Every seminary man ought to go out with as full knowledge of the American Revised Version Bible as is possible for him to get. I mean by this everything possible regarding its structure, content, exegesis and major teaching. Particularly is this true of the New Testament. Too many ministers seem not to have this knowledge. It is good for them to have as much Greek as possible, but the other is indispensable."—*Pastor, Oak Park, Ill.*

"Much more time should be given to the teaching of the English Bible."—*Pastor, Richmond, Va.*

"I think most seminaries should include more time on teaching the Bible text itself. I have found numbers of scholarly preachers whose acquaintance with the text was

as mere material for scholarship, not a familiar history for the message."—*Dean, _____ College, Texas.*

"They should more generally introduce courses of Bible study, courses that correspond to those given by the Philadelphia School of the Bible, or the school conducted by Dr. White of New York."—*Pastor, Philadelphia, Pa.*

Some seminary alumni feel keenly the deficiency in this part of their training.

"I think that seminaries should teach more Bible than they do. I remember it was repeatedly said to us that students were expected to know their Bibles when they entered the seminary. The fact of the matter is they do not and few ministers know their Bibles as they ought. More interpretation and more drill on the contents of the Bible itself seem to me to be of primary importance."—*Pastor, Lynn, Mass.*

"As I look back on my own instruction, it seems to me that the interpretation of the Bible was almost entirely divorced from current life and problems. The scholarly and technical understanding of the Bible is valuable only for technical and scholarly ends, unless the student is able to interpret in terms of his own generation and is able to throw light on the problems of the people to whom he ministers. It would seem to me that there should be some course in every seminary on the interpretation of moral currents of the present so that the student would in the course of three years form the habit of doing this interpreting and be habitually accustomed to thinking in present-day terms."—*Pastor, Evanston, Ill.*

A bank president in Minnesota writes:

"As a very busy layman, I want to go to church and I want a strong spiritual message in every-day language and by a man who lives and feels and believes the words of the message that he is using. Too many of our ministers have the words and the form and all that sort of thing but somehow they don't seem to have that something with them that reaches home. In other words, that places within me a keen desire to play the game, that is, Christ's game.

"There has recently come to us a minister who has served ten years in the mission field and his language is simple, his

words are plain but some way he reaches the layman in the pews. He seems to have a faith and passion in his Christ and seems to be able to give it to us. Even our children are grasping it. That is the kind of preaching we want. I asked him to read your letter and give me his idea. I take the liberty of enclosing it herewith."

This successful minister gives us a chapter from his own life:

"After ten or twelve years' experience and reflection, it seems to me that too much technical and not enough practical knowledge of the Bible is gained. Where a theological student has been a Bible student for many years previous to his seminary experience he may not need it. There are many such who come to the seminary after ten years or less in the ministry. For them, technical knowledge is what fits. But the ordinary Christian young man who goes through high school and college, with only Sunday school instruction and daily devotions to acquaint him with the Bible, needs a thorough drilling and survey of the English Bible in all its utilitarian forms. I felt this keenly on the mission field, for there were many Korean converts five and eight years out of heathenism who surpassed me in knowledge of the Bible, though ignorant in theology and Biblical criticism. Here is where institutions like Moody's Institute of Chicago meet a real felt want. I feel that our theological seminaries must more and more get back to familiarizing their students with the one great book they have to use, the plain English Bible."

A teacher of religious pedagogy says:

"First, the aim of the church through its ministry should be kept vividly before the students. However phrased, this is to help persons individually and socially to live their best lives in fellowship with God and in co-operation with and service of others. It is not to preach sermons, expound Scriptures, raise money, run organizations, increase membership, etc. etc.

"This will necessarily result in the second place, in a vital interpretation of the Bible, history and all past experience. These are used in order to help human persons

now. In this way the Bible becomes a living voice speaking through sermons so as to help the hearers now and to guide them in the future."—*Hartford, Conn.*

HOMILETICS

It is one thing to know the Bible; it is another thing to know how to apply it to one's own life and how to "put it over" so as to influence the lives of others. The good workman not only knows the substance, quality and purpose of his tools, he has acquired skill in the art of using them effectively. It is not enough for the minister to know the Bible as the scholar knows his books. He must know how to put the Bible in action, how to convey its meaning and bring home its message. Happily Fundamentalists and Liberals are at one on this point, which one correspondent—a prominent publisher—puts thus:

"The preacher is a part of the greatest selling organization on earth. Unless his training in some way develops salesmanship ability it fails in large measure of vital accomplishment, does it not? Again, is it not a fact that nobody teaches unless somebody learns? The successful teacher therefore must be the one who can inculcate in the mind of the boy or girl a love of knowledge and a desire to acquire it. How about the preacher? The ability to draw the crowd and increase the offerings counts for much in many places. I doubt if it counts much with the Master unless the hearers increasingly evidence in personal service the effects of the preaching."

Do the churches want preachers? Our correspondents seem to think they do.

"Much depends upon the viewpoint and purpose of the institutions preparing the ministers. If the faculties believe we live in an age when ethics is the standard of living and that character by culture is the all needful, then teachers and not preachers are needed.

"If, on the other hand, the seminaries recognize that men are lost souls and that the greatest business in the world is to win them to Jesus Christ as Saviour and Lord, then your inquiry is pertinent. I assume that this is the fact.

I recognize a greater need for the significant call and the passion for preaching Christ and Him crucified."—*Business man, Detroit, Mich.*

"I feel very deeply that the need of our day is more preachers. That is to say, men who really can preach, and so preach as to interest people to the extent that they want to hear them preach. I find in dealing with theological students of our day that many of them are all right when it comes to organizations and some other forms of work that go along with the ministry, but the great need today, in my estimation, is for men who can really preach."—*Pastor, Indianapolis, Ind.*

"I think more time and emphasis should be given to the study of the English Bible, to secure, first of all, familiarity with its literary forms and its human as well as its divine content, and to secure furthermore far more effective use of it homiletically. Comparatively few preachers are so using the new knowledge concerning the Bible, and of those who do use it comparatively few are using it effectively."—*Pastor, Hartford, Conn.*

A lawyer in Kansas City, Mo., also speaks out of his personal experience:

"I have been a church attendant all my life and have sat under the ministry of many men, for whom I have had the very highest personal regard. I have been impressed with this fact—that there are in every parish, boys and girls, young men and young women, and the sermons are mostly devoted to theological themes. Now, the importance of such themes cannot be over-emphasized, of course; but as my own children grew up and as I watched other children in the church, I have hungered for a kind of preaching which would reach these boys and girls and give to them a practical application of the teachings of the Book in everyday life, stirring them to be truthful and brave and helpful and useful, and I know from talk with men of affairs and professional men that it is the thing they say to one another constantly that they go to the church services with their minds full of the problems of life, the difficulty of determin-

ing always right from wrong, the lack of courage, the feeling of discouragement, the hunger for an inspiration which will fill them with new interests, and a new purpose, and a new vision, and that the preaching of the ministry does not reach this field in a large way. To my mind, the things that may be accomplished within a generation if a more direct application to the times were made of the principles and teachings of the Bible would be beyond our expectation."

A preacher, who is also an executive, says:

"It is my experience that most of the theological seminaries in this country are lamentably weak in teaching their students what would appear to be the fundamental requirement, namely, how to preach.

"I think that your committee could perform a great public service if it would in some way gather the responsible authorities of the seminaries for a conference on the whole question of the proper method of teaching Homiletics."—*Methodist Centenary Officer, New York City.*

The rector of a strong church in the national capital sends this eager testimony:

"I am very deeply concerned in the matter about which you write and it is difficult to put in the compass of a letter what I feel. What are the urgent needs? First among these I would put that of a stronger and more virile preaching ministry. The demand of the laity for preaching has never been greater than at present, and it would seem that the supply of strong preachers has never been smaller. I constantly have vestrys apply to me for suggestions for vacant parishes and in every instance they ask for a man who can preach. One of the strongest preachers in our church—a Bishop—told me that when he graduated from his seminary he found himself with a wholly inadequate knowledge of the English Bible and without any training in the art of preaching. I am sorry to say that his case is no exception. My personal judgment is that the over-development of institutionalism is in part responsible for this condition, but I am also inclined to believe that the semi-

naries must share the onus of failing to develop men as prophets of the Word of God.

"Another thing that impresses me about the present situation is the evident lack of training of students in elocution. How few men we have who can read the Scripture or the services of the Church with a fine understanding of their meaning and in a truly devotional spirit."—*Washington, D. C.*

Another leader of the same denomination says:

"In my opinion the seminaries of the Episcopal Church do not give enough attention to the clear and reverent reading of the Bible and the Church service. It is not an easy thing to train men to read properly, and I am aware of the difficulties in the way, but in the case of the Episcopal Church at any rate it is a very important matter, and I am free to say that comparatively few men read the Bible or the prayers of the Church well in public service."—*Pastor, Boston, Mass.*

An educational expert says:

"Any opinion I may have in regard to the important matter of which your letter speaks is hardly based on any definite facts. I have a general impression, however, that the ministers of today lack in the ability to present what they have to say in the pulpit in a manner which will hold the interest of their congregations. In other words, they should be trained in readiness of writing and skill in presentation. I do not feel that the scholarly side has been neglected. I do feel, however, that the training to which I have just referred has not been emphasized as fully as it should be."—*Professor, Columbia University, New York City.*

From the Southwest comes this word:

"After an experience of twenty-five years as a pastor and pastor evangelist, in important fields, I am thoroughly convinced that the most crying need today in our religious life is for great preachers and I think that this above everything else should be given prominence. We need men taught to bring into their preaching the human elements to make the gospel appeal to the masses. Give us great preachers above everything else."—*Pastor, Tulsa, Okla.*

A pastor in Burlington, Vt., reinforces the idea expressed by Dr. John M. Moore in this striking way:

"It is twenty-three years since I graduated and I have not kept in close touch with the changes which have been made in the curricula of the various theological schools. I can only in a general way give impressions which young men from our seminaries have made upon me.

"First, it would seem that some seminaries are more intent upon making scholars than preachers. Scholars have their place—a very vital place—in the life of the church, but it is not in the pulpit. I am reminded of what a physician once said, 'Whenever I see a doctor's sign with the words: Physician and Surgeon, I know that he is neither.' If in the modern church a man attempts to be a scholar and a preacher he ends by being neither. With a good intellectual background, teach the young men to preach."

Another in Portland, Oregon, trenchantly remarks:

"Make a larger place in the curriculum for the study and practice of preparing and delivering effective sermons. If a preacher can't preach, alas, how shall he do?"

A thoughtful lay observer submits this testimony:

"At present a great change is taking place in the religious belief of a large part of the people. The conflict between the Fundamentalists and the Liberals engages those representing the two extremes, whilst very many holding more or less to the views of each are scarcely aware of the contest. There are certain conclusions which I derive from my own observations:

"(a) The preaching of the doctrines of hell, damnation, predestination and resurrection of the material body are practically obsolete. Other ancient doctrines long emphasized are little taught. Those who continue to preach these ancient doctrines have few listeners and fewer believers.

"(b) The abandonment of these doctrines appears to have left many ministers without religious convictions, and there is a widespread tendency to preach upon subjects which are merely ethical, literary, political or trivial topics of the times. Such preaching does not grip the souls of

men. When I listen, as I have recently done, to discourses on the plays of Shakespeare or music or clouds, I cannot help feeling that under the command of our Saviour to Peter, 'Feed my sheep, feed my lambs,' they receive only straw.

"(c) Observation convinces me that there has never been a time when people were thirsting for the 'living water' as now. Preachers of ethical and literary essays have empty pews, whilst those who are filled with the spirit of Christ and preach His teachings have over-crowded churches. Those who have lost dear ones eagerly seek the consolation which can be found nowhere but in the Scriptures; those who have the troubled consciousness of sin are turned to repentance only by the gospel of Him by whose name alone are people saved from their sins.

"The task of theological teaching today is to quicken the spiritual quality of interpretation or preaching, and of conduct. More than anything else the world needs a revival of religious belief, to be shown that the things of the spirit are greater than material things."—*Business man, Philadelphia, Pa.*

No minister can afford to underestimate the value to his work of good health, exercise, courteous habits, pleasing address, attractive personality, humor. Physical carriage, modulations of the voice, knowledge of etiquette—these things may all serve spiritual ends. Pastors in service know this, as these letters show:

"I would like to see more of the art of appeal; not in the narrow sense, but in the way of giving to the church service the charm and help needed. Scripture can be read in a way which is compelling, dramatic and fascinating—but seldom is. And there is such a thing as the 'atmosphere of the service' which may be intangible, but is very real."—*Pastor, Syracuse, N. Y.*

"A great deal of emphasis should be laid upon high-class instruction in preaching and in the conduct of services. There is no class of professional men in the country so poorly equipped in such respects as our clergy. The course

which I personally received at _____ Seminary was hopeless. The same instructors in both of these subjects still continue in their departments. One seldom hears a good reader or a finished preacher in the _____ church—a man who has the technique of this side of his work well in hand." *Pastor, Omaha, Neb.*

"I wish to say that the seminaries ought, by all means, to give a thorough course in public speaking and especially on the question of the reading of the Scriptures. The lack of ability in this line is very lamentable among seminary graduates."—*Pastor, Kansas City, Mo.*

"My opinion is that seminaries should give a greater place to the study of psychology, especially in the applied forms, such as psychotherapy, the estimation of audiences and skill in public speaking; and also very much greater attention should be given to the delivery of sermons from the homiletic standpoint. I understand that some seminaries are dealing with these needs to some degree; but I do not believe that any of them are doing enough." *Pastor, Providence, R. I.*

Laymen emphasize this point also:

"Some time during the course men should be instructed in pulpit manners, in presiding at a business session, in neatness, in gestures. Just now the type of manager or religious director seems to be wanted by many churches. I hope the authorities in our seminaries will not allow this passing whim to let down the standard of homiletics. If a church is not strong enough to have two ministers or workers, it seems to me wise to get the preacher anyhow."—*Business man, Haverhill, Mass.*

"I think a course in public speaking should be emphasized and recommended both during the college course and in the seminary, for I am still of the opinion that the first duty of the preacher is to preach and that, therefore, training along this line is of grave importance."—*Lawger, Pittsburgh, Pa.*

A professor in a school of religious pedagogy wisely brings

to the fore certain personal qualities that may make or mar a minister:

"It would be some gain if more could be done along the line of personal culture. Most of us are crude, but the minister can afford to be least of all. Are not the general methods of catering and running the dining rooms in theological schools a menace to health, good temper, and the amenities generally? Would it not be decidedly better if the seminaries had a thoroughly trained dietitian at the head of this department (and perhaps a hostess in the dining-room)?"

An officer of a large mission board frankly confesses her impression that "the average minister in our constituency is deficient in general culture."

A minister on the Pacific Coast with convictions says:

"While it is generally supposed that all young men who enter our theological seminaries are gentlemen, nevertheless from personal experience I have found that a number of young men who graduate from our seminaries have but a faint conception of the little niceties and refinements of life which mean so much to a successful clergyman—in other words, politeness, yes, even etiquette could be taught to advantage. To my mind, we need to turn out men who will be characterized by politeness, 'pep' and prayer."

Another correspondent enumerates among the minister's weak points:

"Laxness in keeping engagements punctually; slovenliness in dress and in personal appearance; needs a systematic course of study and practice in physical efficiency."

Some persons seem gifted with an innate sense of the fitness of things, but for most men discrimination, a love of harmony, taste—these are matters of education. Seminaries should not be satisfied with imparting knowledge alone. A Young Women's Christian Association secretary touches on this point:

"A great need in most of our churches is for a beautiful, reverent and worshipful service. So much has been said about the 'Social Gospel' that we are in danger, I think, of forgetting the deeper and more mystical elements in our re-

ligious experience, and very often our church services do not develop the spirit of worship and reverence. I believe one of the great needs in our religious life today is to have the students in the theological seminaries trained to such an appreciation of that which is beautiful and reverent in church services that there may be created an atmosphere in which real communion with God may be fostered, and His power and presence in the individual life felt. This can only be done when the leaders themselves are conscious of His presence, but there are methods and ways whereby that mystical experience of God may be fostered and God made a living reality."

Recognition of broad general culture as an unquestioned desideratum is this man's contribution:

"I wish it might somehow or other be possible for all ministers to acquire a comprehensive and thorough education along cultural lines, especially in history, literature, philosophy. It seems to me that some slight acquaintance with the rudiments of astronomy, geology, biology, and so on, in the field of science might give the clergymen a better perspective than a large percentage of them seem now to possess. . . . There is danger that a great many clergymen and their churches will find their constituencies limited to the more ignorant classes unless the ministers possess and give evidence of a higher education than the thousands upon thousands of young men and women who now-a-days have the advantage of four years at college and decide for themselves that the world was not made in six days, and so forth."—*Merchant, New York City.*

THE BROADENED OUTLOOK

There is very general consensus of opinion among our correspondents that the minister needs to know and live "the abundant life." There is no unanimity of opinions as to precisely how this is to be achieved. There are those, like Dr. Slosson, who would teach more Theology and teach it more profoundly, and those, on the other hand, like Dr. Small, who would prune it off, substituting therefor first-hand daily contact with the world's

work. There are those who favor more Sociology and Economics and those who favor less. In general, there is a belief that less emphasis should be placed on the older theological disciplines—less Greek, much less Hebrew, less dogmatics and catechetics. Less of church history and textual criticism and more of psychology—including psychotherapy and psychics—sociology, ethics, church management, religious education, missions and current events, national and international. While the trend is away from the old-line traditional subjects, there is very general approval of scholarship and general recognition that a broad intellectual horizon is indispensable for the highest service. There is a very pronounced conviction that it is not the seclusion of the cloister but daily experience in the world that the modern minister in training chiefly lacks. Yet at either extreme lurks danger. Attention is called to the fact that too much "organization" and "serving of tables" may seriously interfere with the free and unfettered currents of spiritual life. The branch that does not abide in the vine is soon withered. Selections are made from the scores of letters received representing divergent points of view:

"An exceedingly important question in connection with a successful ministry, and one which I think should be impressed upon the ministerial students, is that they are to be students, not only while in college and the seminary, but during their entire ministerial life. I doubt if the ministers of our country will average more than two years at any one pastorate. The frequent changes are hurtful to the cause. Therefore, I think they should be constantly reminded that they are to be students all their lives if they are to have congregations to hear them and are to do a growing and constructive work."—*Business man, Dallas, Texas.*

"The theologians are too prone to stand gazing at Sinai or looking toward that 'one far off divine event.' God is in the world and anxious to have man co-operate with Him in the now. I suggest as a part of your curricula, a good, reliable daily newspaper, a magazine like "The World's Work," and to give a slight sense of humor, make them read "Judge." Introduce more laboratory work. The proper study of mankind is man. Make a prerequisite to

graduation so much work done through the summer in supplying pastorates or assisting in pastorates or visitation done in some poor districts. It is easy to criticize but looking back over my own work I can see that the above would have been invaluable to me."—*Pastor, Ft. Worth, Texas.*

"Speaking out of my own experience I would say that a more vital foundation in the knowledge of human history should be laid in the minds of men offering themselves for the Christian ministry; a more comprehensive knowledge of the results of developments in physical science, especially in the department of biology; a more accurate knowledge of the working of the human mind as revealed in accurate and scientific (not popular) psychological research.

"I would suggest wherever possible that theological students have broadening contact with sections remote from their place of birth, this to be supplied by fellowships providing opportunity for a fair amount of travel and residence under conditions suggested above."—*Pastor, Shreveport, La.*

"That the churches are all approving more unanimously than ever a better educated ministry is a great gain. Whether this ministry should be educated equally to know the underlying practical truths in the field of material things as well as the super-training in spiritual subjects lies uncertainly in my mind. And the uncertainty is not born of a doubt that to know the world yet not be dominated by it would add greatly to a minister's equipment, rather a doubt as to the ability of the majority of our men to carry this knowledge and apply it judicially, temperately, and convincingly in the Christ spirit and not as sentiment, imagination, or expediency may dictate."—*President, Union Trust Company, Chicago, Ill.*

"If the Christian ministry is to take its place in furnishing the leaven, the salt, the leadership that the world so much needs today the preparation must somehow include contacts with the reality of modern life, so that the ministry knows by actual experience the difficulties of finance, of making ends meet with the uncertainties of modern business, the problems involved in handling men, the questions

of physical strength and energy implied in long office hours and city life.

"No minister can meet present-day needs unless he is conversant with modern industrial problems. He must know the present-day needs and thinking of women. But before everything else his training must teach him to approach the world's needs with a sense that the Christian message has in it immediate reality and power. Two studies that directly help to give this sense of reality are a knowledge of the working of modern missions and a careful study of psychology. The modern historic sense and the new knowledge of the working of the human spirit have not yet penetrated deeply into our training for Christian leadership. When they do I believe our ministers will go out with a sense of their unity with the holy church throughout all ages, in spirit and in experience, and with the flame-like conviction that the Spirit of God is at work in the hearts of men today, and that there is a greater power available for meeting present, immediate needs than we have yet dreamed of.

"I have nothing to say of the weaknesses in the equipment of the present-day ministry other than that it seems to an outsider to be aloof and detached."—*Y. W. C. A. National Board Officer, New York City.*

"It seems to me, as a layman, that the training of ministers is somewhat inadequate for the present day because it is not sufficiently vital. It is centered more in the past than it can well be if the church is to continue to hold its position of preeminence. Zeal and the love of the Lord Jesus Christ are prerequisites for the ministerial office. But there must also be thorough training in philosophy, psychology, sociology and economics, in addition to the specific subjects which might be termed theological.

"The general diffusion of knowledge among the people requires that a minister should have more knowledge than hitherto deemed essential. A business man said recently to me that all the week he was dealing with problems which demanded much knowledge and judgment. He was under the necessity of keeping abreast of the times. It irritated

him to sit in church on Sunday listening to sermons two or three steps below his level in these respects. Scholarship of a broad, rich and reasoned nature is needed, not, however, the irresponsible, speculative run-amuck variety. The minister must be trained as the modern teacher is trained. He must know life, hence psychology and sociology as major subjects are better subjects for him than church history and some other subjects which might be mentioned. His training cannot be too bookish or archaic, but must be vital."—*Superintendent of Schools, Newark, New Jersey.*

"In reply to your first question, I will say that it seems to me necessary that every Theological Seminary have what might be called a basic and required course in Christian Geography that would require of the students a living sense of Christianity as a World Enterprise. This is not now done in the classes of Church History, as generally conducted. The work on Missions is usually of an elective nature. Such a course is more needed, I feel, by men who remain in the pastorate in this country than by those who go out to the foreign fields.

"In addition, I think that supplementary courses should be provided, dealing with world events and movements. It is pitiful to see how largely the ministry is at the mercy of the unbalanced and biased treatments of international affairs to be found in the daily press.

"I feel that the outlook of the ministry would be immensely broadened and that they would be able to speak out with a new spiritual authority, if the seminaries gave a proper treatment of Comparative Religion, but from a sympathetic standpoint."—*Methodist Centenary Officer, New York City.*

"In general I would say that if a choice must be made between time given to the study of ancient languages, textual criticisms, etc., and more time given to the study of man—biology, psychology, history, sociology, that the present-day minister had better choose the latter and not depend upon accumulating this knowledge after his active ministry begins. Congregations who are increasingly reading such books as "Outline of History," "The Mind in the Making,"

"The Outline of Science," magazine articles and books on psychical research, auto-suggestion, etc., are not going to be led in their religious thought by a man not thoroughly acquainted with the historical development of these subjects and present trends in them. Congregations who are not reading or thinking about these things need the bracing contact with life currents, the enlarged horizons, the conception of creation, sense of proportion, of the importance of common men, the necessity for open minds and changing thought which such reading brings, and their minister is probably in the best position to open up all of this to them."

—Secretary National Board, Y. W. C. A., New York City.

ELECTIVES

A pastor speaking from his own experience, urges more electives:

"My judgment is that more attention should be given to social sciences in our seminaries. And then the courses in the seminaries should contain a good many electives. I do not mean to say that the courses should be made easier but what I do mean to say is that they should be very practical and should cover all phases of religious work that pastors are called upon to participate in. I further mean that inasmuch as tastes and talents differ, provision should be made so that a minister might major in the fields especially attractive to him. In my own case, I was never much interested in the languages. I felt that inasmuch as I had little taste and probably little talent for languages and inasmuch as I could get the substance by means of good translations, that I would be largely wasting my time in studying them. On the other hand, I took keen delight in both natural and social sciences and found that I had some talent along those lines. Now, my point is—that if a person has taste along the line of classic literature, certainly he should be given the opportunity of majoring here. If, on the other hand, he desires to give himself more largely to the social application of Christianity, then provision should be made whereby he could major in this way. To put it in simple words—our seminaries should be more comprehensive and more elastic."—Pastor, Birmingham, Ala.

A college professor takes the same view:

"The theological school should bring its students into daily touch with present-day affairs. They should be made acquainted with modern developments of science, with social and political conditions in which every citizen is involved, with the facts of business, as well as with the most recent thought in the field in which they are primarily concerned. The theological school must, of course, continue to produce biblical scholars, but in comparison with the whole number these will be few.

"To make possible the things suggested above the seminary would need to enlarge its scope of instruction and at the same time give to the students a wide range of choice in the selection of his studies. In these days, perhaps the best that a seminary can do in the training of a minister is to give him an outlook and an interest which he will intelligently follow after leaving school. Scholarship in his technical field he must have, but without an intelligent knowledge of the affairs in which other men are engaged he cannot reach the highest success."—*Professor, Northwest University, Evanstan, Ill.*

SOCIOLOGY

"I have had the impression, unjustly perhaps but none the less truly, that the curriculum was of sufficiently historic and stereotyped character to educate students away from the currents of life today and that the graduates of our theological schools were not sufficiently in touch with the great questions of child labor, labor disputes, public morals (in the broadest sense) and similar problems which vitally concern the relations of men to each other and the work of the ministry.

"I appreciate fully how easy it might be to lay undue stress on such items, but in our American communities, even the smallest, a minister will necessarily be lacking in influence if he is totally ignorant on these points or if he is unable to discourse intelligently on the projects for the amelioration of social conditions that are brought up for the consideration of the voters in his congregation and that never

will be decided rightly until they are settled on the fundamental basis of Christian principles."—*Professor, University of Illinois, Urbana, Ill.*

"I personally would like to see the church give to her candidates a thorough course in sociology and seek to acquaint them with the great underlying causes which are creating so much unrest and strife in the world. The most essential requirement for effective work on the part of any minister is sympathy, and this can prove many times more helpful if it is backed up by personal knowledge. Time for such study might be claimed from Hebrew or even from Greek. It is a pity for a clergyman not to know Greek, but after all he is a specialist in a certain field, that of ministering to the hearts and lives of men. To do this effectively it will be of far more value to him to know sympathetically the life of his age than it will to be familiar with the culture or even the history of the past."—*Pastor, Montgomery, Ala.*

"On account of the scholarly books available on the interpretation of the Scriptures from the Hebrew and the Greek, I would suggest the entire elimination of the study of the Hebrew and some limitation on the time spent on the New Testament Greek.

"A study of economics from both the scientific and social angles. For efficiency in the presentation of the truth, a study of dramatic form and composition; a study of the short story; a study of the psychology of salesmanship.

"I would require each group to spend at least one summer in some kind of manual labor which would bring them in close contact with the working man.

"Some of the above may seem rather revolutionary and drastic, but I believe that each of the suggestions can find some counterpart in the training of our Lord for his world ministry. A significant observation made during the World War was that many clergymen of national reputation were utterly unable to present the Gospel to the rank and file of American men as represented in the army, so that the common soldier would listen and understand. Perhaps this

observation may also give some justification to the above suggestions."—*Secretary, International Committee, Y. M. C. A., New York City.*

"I am heartily in favor of the discussion by the clergy of political and economic subjects, always provided they know what they are talking about, and very few do. I think theological training is too specialized and narrow, especially since many of the students have not had the proper college or university training to support it. On the other hand, I am not prepared to say that the ministry should follow law, medicine and other professions and be open only to college graduates.

"Please pardon these rather cursory remarks. You are dealing with perhaps the most important practical religious question of the day and I wish you Godspeed in it."—*Professor, Princeton University, Princeton, N. J.*

Here is another view:

"Some of the weaknesses of the modern minister may be enumerated as lack of scholarly training, an attempt to preach sociology, politics, 'movements,' instead of the fundamentals of the gospel of Christ. In my judgment the church of today needs more than ever before strong gospel sermons. Too many of our ministers are inclined toward sensationalism, and many of them have become real fanatics. The world is hungering today for spiritually-minded preaching of a virile type, and our preachers need to be prepared to deliver this gospel from our pulpits."—*Director, Extension Division, University of Alabama, University, Ala.*

"Omit so much study of the historical and scientific questions of Old Testament interest and lay larger stress on the vital doctrinal statements of doctrine. In my judgment, we have done a good day's work in getting away from the old systematic or logical statement of theology but we have swung to the widest extreme and we are now letting men out with no theology at all."—*District Superintendent, Marlin, Texas.*

"It has been my good fortune during the last twenty-five years to sit under the ministry of men whose souls have been fired with a love of Christ and who have preached with

no uncertain sound the gospel of man's sin and of the power of the redeeming blood of Christ. These men have without a single exception been successful in leading many souls to Christ. None of them has made the pulpit a forum for the discussion of the political or economic questions of the hour. They have centered their whole service upon trying to lead men to Christ and so teaching them to follow after the teachings of Christ that they will know their duty as citizens and how to meet the problems of the hour in the business world."

Editor, Baltimore, Md.

"I question the wisdom of the present tendency to substitute an emphasis upon sociology for the cultivation of thorough Biblical learning. I say this as an avowed champion of modern critical methods. The evolutionary view of the Scriptures has enhanced rather than lessened their importance for pastor and people. I mean specifically that it is a misfortune to omit or neglect Greek and Hebrew in the curriculum. I will confess that in so saying, I am somewhat under the influence of the theory that hard work teaches men to think straight—the 'disciplinary' view which some recent educators tell us has been exploded."—*Pastor, Minneapolis, Minn.*

"I am sometimes conscious of a one-sided view on the part of the active ministry, in that there is so active a sympathy with what the preacher calls the 'down-trodden classes' in our community, generally referring to the 'working man.' I once heard a man, eminent as an employer and noted for his fairness as such, say that he had never heard a preacher give any credit to the employer for a desire or an effort to treat labor fairly and he knew that many such existed.

"The idealistic side of the preacher is perhaps not over developed, but his practical knowledge of affairs is often sadly lacking and the man who is face to face with a life and death struggle in the business world does not appreciate a sermon based upon assumptions entirely impossible of fulfillment. Some one has said if ministers only had common sense, how much better they could serve the people and the Lord at the same time."—*Architect, Boston, Mass.*

"I think our ministers today are perhaps too visionary, they are not sufficiently practical; their bent is toward preaching fine sermons and away from ringing door bells. They have gotten out of touch with the homes, consequently the home has to a great extent lost its religious atmosphere; no longer do we have family prayer; we must get our religion from the fine sermons at the church on Sunday.

"Many of our ministers are spending more time reading articles and books on Socialism than they spend in the study of the Bible. While preaching the gospel of Jesus Christ, they fail to follow his example. They run off after theological differences like paying tithes of mint and anise, neglect the weightier matters of faith, hope and charity, mercy and justice. These latter things bring us together and tend to make us one, according to the wish of our Saviour, whereas the former divide us into over 200 Protestant communions, each communion for itself and the devil take the hindmost.

"The Bible tells us that man should labor six days and rest one day each week. Many of the ministers are now claiming that God is wrong about that, that we should work only five and a half days and rest a day and a half; some of them are still further improving God's plan by advocating five days' labor and two days' rest. Many ministers do not seem to like our present social and economical system; a system under which America has grown to be the greatest of all nations. There is plenty of room in the United States, in the thinly settled districts, for those socialistically inclined to form a little colony and experiment with those ideas, which if found to be beneficial will soon leaven the whole lot. They can try it out in this way without disrupting the progress of our nation."—*President—Mfg. Co., Louisville, Kentucky.*

PSYCHOLOGY

The minister should know how to deal with psychological problems if experience is a reliable guide. One pastor writes:

"I am also of the opinion that courses in psychology would be of very great profit to the men of this present

generation. Most of us have to deal with all manner of 'isms' and strange forms of beliefs and many pathological cases and one who knows the rudimentary principles of psychology is very much helped. I suspect there would be little favor for these courses, yet I am more deeply impressed with the need of this and with the need of men with a pastor's passion and experience on the faculty than any other two things."—*Evanston, Ill.*

Another says:

"As I look back after twenty years' experience, I am unable to suggest any radical changes.

"I think we might have been given a better training in preaching, especially in ways of presenting the results of higher criticism for popular consumption. We might also have been offered better training along the lines of what has come to be called Spiritual Healing or mental therapeutics. There is no doubt that multitudes of people are turning today to the so-called psychologists. Though their psychology is a strange affair, undesirable to any one who has studied that science, yet what they are saying does seem to me to meet a popular need. The ministry ought to be doing just that work and doing it more sanely and with hearty co-operation with the medical profession."—*New York City.*

An "elect lady" writes:

"Let us hope that when psychology is studied, the seminaries will teach men how to lead in true worship and not in its shell—how to create a spirit of reverence. The spectacle of people sitting bolt upright through prayer is full of significance but I have never heard a minister of my denomination comment upon it."—*New York City.*

A knowledge of the emotional life, secret motives, the cravings of the restless but aspiring spirit, is thought helpful.

"We ought to give men special help regarding the ministry of *comfort*. I have met scores of them who had no idea how to conduct a funeral, who had received no suggestions regarding their ministry to those who sorrowed and who 'fumbled the ball' for a number of years until they came rather blindly to a more adequate ministry in this regard."—*Pastor, Oak Park, Ill.*

"There are springing up in America today organizations of men growing in number by leaps and bounds—by the tens of thousands—filled in a large way with the altruistic spirit involved in the teaching of Christ. It is true these men who are leaders here are in a large way members of the church and I do not say but that if the pulpit did all it could and these men were as a result fired with zeal to service within the church, these other organizations would go on. They reach men who are now church members, but I am impressed with the fact that there is within these organizations that which indicates a hunger for the things obtained there and not obtained in the church life."—*Lawyer, Kansas City, Mo.*

RELIGIOUS EDUCATION

The following letters express a very popular opinion with conviction and force:

"I cannot express too strongly my own feeling that every seminary should have a strong department of Religious Education. I think that we have gone far enough for everyone to see that the chief task of the church is not to salvage the wreckage, as important as that work is. Our chief concern should be to lead and train the young so that they will grow into a religious life so firm and strong that disaster will not come. Many of our Religious Education leaders recognize that the ignorance and indifference of the ministry to this work, is the greatest obstacle that has to be overcome. Proper emphasis on this work, in the seminary will at least show the men the importance of it."—*Pastor, Auburn, Maine.*

"I am writing with the average church in mind. That church is simply 'muddling along' in one of the greatest problems of Protestantism—Religious Education. Theological schools generally are giving more attention to this than they did twenty years ago; but the fact remains that many of the young men coming out of them are not sufficiently trained to maintain a thorough-going program of Religious

Education either in the church or community."—*Pastor, Burlington, Vt.*

"A greater emphasis should be put on courses in religious education. No man should be allowed to go out into the modern ministry who is not well grounded not only in the theory of religious education but also in the practical working out of this theory in a well co-ordinated program of education for the local church. Such courses should not be considered secondary. Neither should they be given over to directors of religious education. Even though a minister may have such an assistant he should be well versed in the subject himself."—*Pastor, New London, Conn.*

"Believing that it is the function of the Christian congregation to supplement the work of Christian parents in the instruction of children in religion and leading them to Christ, it seems to me that candidates for the Christian ministry ought to be thoroughly trained in the theory and practice of pedagogy and catechisation so as to be ecclesiastical engineers in the establishment of weekday instruction in religion for the children of their congregations."—*Pastor, New York City.*

"I am strongly of the opinion that the theological seminaries should stress Religious Education; that instruction in pedagogy should be a necessary part of the course, and that every subject taught should be handled preferably from the point of view of a Normal School; viz., less with the purpose of giving an understanding of abstract principles than with the purpose of enabling the minister to be a teacher."—*Field Secretary, Church Board, Houma, La.*

"I believe that an adequate course in religious education should be given in every seminary and a man should be required to take it; that this is just as valuable whether he is the religious educational director for his church or has one with him. Putting over the program largely depends on the wise backing of the pastor."—*Pastor, Rochester, N. Y.*

KNOWLEDGE OF MEN

"I think the ministry has many elements of strength. As a rule, the clergy are cultured gentlemen, well educated, well informed, and well acquainted with the history of the church. However, perhaps these very things are to some extent elements of weakness. Perhaps the clergy are so imbued with the past history of the church that they are less able to feel it as a present-day fighting institution, designed to meet actual present conditions regardless of the past; and perhaps their culture, education, and traditions (none of which I would in the least diminish) tend in many instances to unfit them for exerting the influence which they should exert in the daily life of the ordinary man. A clergyman should be first of all a man. He should be able to think as the ordinary man thinks. With this in view, I think the training of ministers would be improved if while giving them their education, greater care could be taken that they are not educated—or 'drawn out'—away from the everyday problems of the ordinary man, so that they would not think of the church as something above and separate from actual life but as a force (to be made a greater force) imminent in everyday life."—*Lawyer, Indianapolis, Ind.*

"Ministers should receive a full, round education. One of the weaknesses of the present-day ministers is that they have no practical education, no practical knowledge of men and affairs, and get all their knowledge from books. A minister should have a practical as well as a book education."—*Business man.*

A minister who directs the Social Service work of his denomination says:

"I have been out of the seminary now for twenty-five years and realize the great changes that have been made in the curriculum since my day. My own training, however, was lamentably lacking in teaching me the practical side of parish work. I was taught nothing of parish organization, of the relation of the parish to the community, of the principles of individual pastoral ministration. The methods and

point of view were academic and the courses were not directed primarily toward making me a useful pastor in a parish."—*Secretary, Church Board, New York, N. Y.*

Still another speaks in like vein:

"From my own woeful lack of preparation I can suggest additions to the curriculum. I took no course in church management and conduct. I was as green as a gourd respecting the office of executive into which the ministry is turned. I knew nothing of finances or working departments. Of course, the new Church School conceptions and organization and study course and graded system have come in since I left school. While one grows with these things, I feel the new school ought to bring the minister up to date. As to what should be omitted, I imagine a hurried survey of doctrine is needful but might be curtailed. Why load the mind with the lumber of old and outgrown timber? We have changed the viewpoint so completely."—*Pastor, San Diego, Cal.*

THEOLOGICAL CLINICS

The laboratory method, training through "interneship"—these things are advocated for the minister as possibly as desirable as for the doctor. The seminary may increase its service here.

A lawyer's careful analysis of the situation is interesting:

"There are two viewpoints from which the whole subject must be considered. The first might be termed the 'Preservation of the Faith' and the second termed 'Ability to Handle Men.' From the first viewpoint I believe our theological schools are good. I believe the average graduate leaves our schools with a thorough grounding in the teachings of his church—such a grounding as stays with him, in most cases, throughout life. Coming to the second point, 'Ability to Handle Men,' I think the theological schools need great improvement.

"Of course, I realize that to some extent my criticism can be directed just as well against a law school. The average graduate of a law school (even the best in this country) is of little value in an office for the first year. I speak from

actual experience because I have had in my office graduates of three law schools of recognized standing. My observation, is, however, that the average law graduate becomes efficient in a shorter time than the average theological graduate. Moreover, I think that a higher percentage of the law graduates become efficient than of the theological graduates.

"For remedying the lack that I see, I would suggest two things: first, the personnel of the theological faculty; second, trial experience. On the first point—the faculty—my own observation has been that too often the theological instructors are chosen with reference only to the first requirement mentioned in this letter, to-wit, their 'Keeping of the Faith.' Many of the members of the faculties whom I have known have not been men who have made an outstanding success as pastors. Please understand that I would not sacrifice the first requirement for the second; but it does seem to me that it ought not to be necessary to sacrifice the second for the first. In other words, I think we can have both. It may not be possible to have the entire faculty composed of men who have made outstanding successes; but it ought not to be impossible to have some men on every theological faculty who have made such successes. Moreover, as is done in some law schools, it ought to be possible to have a very close association between the theological school and the successful pastors of the city or state in which the school is situated. One good effect of such contact between successful pastors and the students would be that the students would have a better idea of the relative value of things. I do not mean that so-called practical success is of more importance than the Faith but I do mean that the Faith alone is not the only thing of value but we must add to it practical ability.

"Coming now to the question of giving the student trial experience, I have a friend who has given years of thought to the subject and is very insistent that our clergymen and laymen should be educated together by having a seminary in connection with a college of standing.

"Again, it seems to me that every theological graduate, either just preceding his graduation or just after, should have work under the personal supervision of a successful

pastor. The relationship I suggest is practically that of the hospital interne. It does not seem to me that even the present urgent need for clergymen should justify the turning out of our theological students until they have had a period of actual work under the guidance of an experienced successful elder."—*Lawyer, Denver, Colo.*

"My only suggestion with reference to the education of our theological students is that our seminaries compel our theological men to pass examinations upon their practical work as well as in their academic study. The test, after all, of a successful minister, is not whether he has a B.D. degree but upon whether he can actually serve the highest interests of his church in the pulpit and in the community."—*International Y. M. C. A. Secretary, New York City.*

"There should be some arrangement by which the men would enter on their work with some practical training in the meeting of men and knowledge of their affairs, like the doctor's training that gives him some knowledge of operating before he tackles it alone. It's a wonder that we do not do more damage in learning in our first parishes than we can ever make up in our later lives."—*Pastor, Syracuse, N. Y.*

"Much more emphasis than is at present customary in most seminaries should be put on the technique of the pastoral routine, including methods of calling and the discharge of the several ministerial offices in close relation to parishioners, the keeping of records, the raising of funds, etc. I have known many competent men to fail lamentably through no fault of their own because this instruction was not given. As a laboratory for the practical application of this technique every seminary should locate its middlers and seniors under competent leadership as assistants in parishes, with general duties.—*Pastor, Minneapolis, Minn.*

"It seems to me that our theological seminaries need to establish a clinical department, just as the great medical schools require a student, after completing his medical education, to take a year as an interne, as a part of his training. The young preachers preach, now, but they do it under no

direction or criticism, and most of them learn how to direct a church by experimentation on the living bodies of living churches. There are a lot of tragedies while they are getting their experience. Now if each seminary could have attached to it as a seminary church, some great institutional organization and could require ten weeks' service from each student before he secured his degree, I think it would be a great help."—*National President, Foreign Mission Society, New York City.*

"I have for a number of years felt that if a similar method of procedure after graduation from theological school as that followed after graduation from medical school could become a matter of general custom it would greatly strengthen the younger members of the ministry when they finally were thrown upon their own resources. In the medical profession, the young doctors, as a rule, follow their graduation from the medical school by a three years' experience in some hospital. If a graduate from a theological school could have three years at some mission post, either domestic or foreign, under the proper supervision from time to time of older and more experienced men, I believe it would be of immense help in developing the finest spirit of service and breadth of vision which is the most needed equipment, to my mind, in the ministry."—*Lawyer, New York City.*

"As to methods, I have little to criticize. I went to _____. The methods were direct: contact with the professors was intimate; the life of the students was mentally helpful. I preached almost all my way through both college and seminary. I wish it might have been possible, since the seminary knew that I was preaching, for a faculty member to have gone into my church to consult with the church board to find out what they thought of me, and also to listen to my preaching so as to intelligently criticize me in action. Such criticism would have been helpful. The senior in _____ is required to preach one sermon to the student body and the faculty. It is a sort of a show-off affair and lacks the value of revealing the preacher in his

serious business of preaching to help folks, and to convert them."—*Pastor, Lynn, Mass.*

Finally, what of the inner heart life—the well of living water that alone can quench the universal soul-longings of humanity? Is it ever deepening, ever springing up in fresh experience and overflowing in inspiration and blessing, throughout the seminary course? Have the seminaries a responsibility here? Many writers are in accord with Mr. Jessup in feeling that they do.

"I think in every seminary there ought to be something very definitely done, infinitely more than is being done in some seminaries, to develop the spiritual lives of the men. In conferences with students from the seminaries at such places as Lake Geneva and Northfield, Mass., I find a woeful lack of depth of spiritual life and inability apparently, to know how to develop their own spiritual lives among men who are really studying for the ministry.

"It seems to me that when a young man comes out of the seminary he ought to come out fired with a passion for his mission which is only begotten in the atmosphere of a deep spiritual life. I find also that some leaders in the seminaries seem to think that the man is to be left to his own resources along that line, that it is not the business of the seminary to do that. My impression is that this is a very grave mistake."—*Pastor, Indianapolis, Ind.*

"The men need help in the seminary in the development of their heart life. Their enthusiasm ought not to be deadened in the seminary. There will be enough forces to attend to that when they get out. We seem to expect that the seminary man is able to take care of himself and not enough attention is paid to the maintenance of his heart life."—*Pastor, Oak Park, Ill.*

"Students should be forewarned in the seminary how indispensable in the stress of office work, administration, committees, life, etc., are daily and hourly personal devotions—a seeming platitude, but a dire necessity, failure to observe accounting for most of the failures in the Christian ministry."—*Pastor, Chicago, Ill.*

"In my judgment, the most fundamental need in many of our seminaries is the more careful safeguarding and development of the devotional life of their students. In the revolt of the present day against traditionalism in many of our schools, there has been a tendency toward the other extreme. Against this we must unquestionably guard by careful attention to the problem of deepening the devotional life of our student groups."—*Pastor, Richmond, Ky.*

"The seminary should do more in the direction of training the spiritual life through prayer and devotional Bible reading."—*Pastor, Detroit, Mich.*

A college president says:

"There seems to be something of a lack of concentration upon the one work of the pulpit and the average modern minister is supposed to have his success depend in a considerable measure upon his organizing and general executive ability rather than speaking with authority from the pulpit as his throne. We need a greater passion in the hearts of the ministry of today which will bring to them from Sunday to Sunday a message which will enter into life. Above all things, perhaps, we need the incarnation of that which we would preach so that we could in our measure declare: 'I am the way, the truth and the life.' The best preparation a minister can have is not in mere methods but in himself coming into tune with the Infinite that he may minister aright to the needs of those who are under his care."—*Minnesota.*

Here is a wise layman's conclusion of the matter:

"The minister should be an intellectual leader, a man among men, but over and above all these, he should be a prophet of the living God with courage and conviction to speak the truth in all sincerity. This can only come from soul passion—a passion to serve, to teach, to preach, desiring above all things to be worthy, to be used of God."—*Financier, Detroit, Mich.*

(To be concluded in November issue.)